A Moſt USEFULL

SERMON

Lately Preached in Bedlam

LONDON;

By a moſt Faithfull Servant and Miniſter of *Chriſt*: For the great Support and Comfort of Gods People in Evil Times.

Wherein is Judiciouſly ſhewed

What great Sins God hath pardoned of his People; Sins of Omiſſion, and Sins of Commiſſion; Sins of Wilfulneſs, and Sins of Ignorance; Sins of Weakneſs, and Sins of Wickedneſs; Sins againſt the *Law*, and Sins againſt the *Goſpel*.

And further is ſhewed,

That a man may know, that his Sins are pardoned whileſt he is in this Life; and who are the Perſons that are pardoned, with many Directions, How a man may obtain his Pardon, and come to know when his Sins be Pardoned.

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A moſt Uſefull

SERMON

PREACHED IN

LONDON, &c.

ISAIAH 43. 25.

I, even I am He, that blotteth out thy Tranſgreſſions, for my own ſake, and will not remember thy Sins.

YOU know that there are ſins of Omiſſion, and ſins of Commiſſion; Sins of Wilfulneſs, and ſins of Ignorance; ſins of Weakneſs, and ſins of Wickedneſs; ſins againſt the *Law*, and ſins againſt the *Goſpel*; But, ſaith God, *I am he that blotteth out thy tranſgreſſions, for my own ſake*; not *one*

but *many*; not many, but *all*; what a Catalogue of ſins have you in the 22, 23, and 24 Verſes of this Chapter! *Thou haſt not called upon me Oh Jacob, but thou haſt been weary of me O Iſrael*, and ſo on, as you may read in the words: But, ſaith the Lord, *I, even I am he that blotteth out thy tranſgreſſions.* It is not, I, even I am he that will damn thee, that will deſtroy thee, that will plague thee here, and torment thee hereafter; no, but *I, even I am he that blotteth out thy tranſgreſſions.*

The Obſervation is this, *Where God pardons ſins, he pardons them fully, totally, generally, univerſally; not One, but All.*

Run up your ſins as high as you will or can, and under what Notion you will, and whereever God pardons ſin, he pardons all; though we may think of this and that ſin, God doth pardon, but I am afraid of this and that ſin God will not pardon. Oh you do not underſtand the Nature of pardoning Grace: A great many do not underſtand the Nature of pardoning Grace.

The Doctrine is this: *That where God pardons ſin, he pardons fully, totally, generally and univerſally*: One and all; I ſay, one and all: See the 58 *Pſalm*, verſ. 2. *Thou haſt forgiven the iniquities of thy people, thou haſt covered all their ſins*; not onely this or that, but all their ſins; all their ſins without exception or re-

reservation: *Thou hast covered all their sins*; some think it is an Allusion to the drowning the *Ægyptians*, in the 106 *Psalm*, vers. 11. There is not one of them left, no not one of them; The stroak was so close upon them, saith he, *Thou hast covered all their sins*; as the Sea did the *Ægyptians*, not one of them left; not one, but all, in *Psal.* 103. vers. 3. *Who forgiveth all thine iniquities, and healeth all thy diseases*; not one but all. When God comes to pardon a poor sinner, he doth it roundly, he forgives all their iniquities, and heals all their diseases. 1 *John* 1. 7. *The Blood of Jesus hath cleansed us from all our sins*; All our sins of Omission and Commission; sins against the Law, and sins against the Gospel, sins against Nature, and sins against Reason, he pardons all, he forgives all, where God pardons one, he doth pardon all, fully, totally, generally and universally.

Now you will say, What's the ground of this? Why does God, when he pardons sin, pardon, fully, totally, generally and universally?

There are great Reasons in the Case, great grounds for it: First, Because he hath engaged himself by *Promise*, to pardon all; therefore God pardons sin fully, because he hath engaged himself by Promise to pardon all: So that not onely the Goodness of God, but the,

Faithfulneſs of God is engaged in pardoning of ſin. As you have a Promiſe of pardoning ſin, ſo you have a Promiſe of Pardon of all ſin. Has God ſpoken it, and ſhall it not be: Men may eat their words, but God will not do it. See in Scripture for it, in the 33 of *Jeremy* and verſ. 8. *I will cleanſe them from all their iniquities, whereby they have ſinned againſt me, and I will pardon all their ſins*: Doth the man talk of this Sin and that, which God will not pardon; No, ſaith God, *I will pardon them all.* Ezek. 36. 25. *Then will I ſprinkle clean water upon you, and you ſhall be cleanſed from all your filthineſs, and from all your Idols will I cleanſe you:* You ſhall be cleanſed from them all, ſaith he; I will pardon you round. *Micah* 7. 19. *He will turn again, and he will ſubdue their Iniquities,* and (ſaith he) *I will caſt all their ſins into the depth of the Sea.* Not one, but all; God will caſt all into the Depth of the Sea, that there is no fathoming them up again; God hath engaged himſelf to do this, and he will make his Word good; and that's one reaſon.

Again, When the Lord pardons ſin, he pardons fully, generally, univerſally, for the glory of his Grace, for the glory of his Mercyes intereſt; and for the glory of this he will pardon all: And now for the glory and infinite rich Mercy of his, God pardons all ſin; and it

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is a mighty ſetting forth this Grace: And this does declare to the world, that God is a God of Mercy.

Again, When God pardons ſin, he doth it fully, totally, generally and univerſally; why? Becauſe the Neceſſity of the Sinner doth require it: The Sinner is undone without a General Pardon, he is loſt, and curſt and damn'd without a general Pardon. For if God ſhould pardon a mans ten thouſand ſins, and leave but one unpardoned, he is undone, he cannot be ſaved without a general Pardon; There's an abſolute Neceſſity of a General Pardon: For if any one ſin ſtood upon Record, we are undone for ever; ſo that there's an abſolute Neceſſity of a general Pardon: Therefore, my Friends, be exhorted to labour after your Pardon, and examine your ſelves, and ask your own Souls, Whether you are the Pardoned of the Lord or no.

There cannot be a poynt of higher Concernment in the world, to all your Souls, than this, to labour, to ſearch and ſee, and caſt up your Accounts, and examine narrowly, whether you are pardoned perſons or no; Danger and Death, Warre and Blood, are at your doors, and what will you doe without a Pardon? Give me therefore the more leave to quicken you, and engage you, in ſo needfull and ne-

ceſſary a work: Give me leave to lay down ſome Motives to make you willing to tr e and examine, whether your Sins are pardoned or no: Alas, what will it avail you, from all that we have ſpoken, about the pardoning Grace of God, and our handing out to you the Excellency and Glory of it, if your ſins be not pardoned, if your Tranſgreſſions be not blotted out? Therefore, to move you to be willing to examine, whether you are a pardoned people or no, give me leave to propoſe ſome Arguments, before I come to the Evidences of the pardon of ſin; and the Arguments I ſhall lay down to engage you, are theſe: (For if pardoned ſafe, and ſafe for ever; If otherwiſe, undone and loſt for ever.)

Firſt, Conſider, that it is poſſible for you to know whether your ſins are pardoned or no: Were there not a poſſibility of this, I ſhould but loſe time, to preſs you to this great Service that we are now engaged in; I might ſpend a Diſcourſe by Arguments to demonſtrate this, but the Experience of many Chriſtians ſtill in being, beſides thoſe that are in Scripture, evidences that they knew they were pardoned; and one great end of Gods giving his Spirit, is, to reveal his pardoning Grace to you. 1 Cor. 2. v. 12. *Now we have not received the Spirit of the World, but the Spirit which*

which is of God, that we may know the things that are freely given to us of God; And pardon of ſin is one of the greateſt, higheſt and nobleſt Gifts that God beſtowes upon the Sons of men.

Secondly, Conſider this by way of Motive, that it is a ſhrewd Argument your Sins are not pardoned, if you are not willing to come to the Ballance, to the Touch-ſtone, to be tryed, and weighed in the Ballance of the Sanctuary; and thereby to ſee whether your Sins are pardoned or no. Again, when once God drops a Pardon in a Sinners boſom, Oh the Calm that now follows a Pardon! And ſecondly, If you come to the knowledge of the Pardon of your ſins, this will fill your Souls with Joy unſpeakable, and full of glory. When *Iſrael* was at the Red Sea, when they ſaw their Enemies behind them, and a Red Sea before them, and Mountains upon each hand of them, they were in great perplexity of Spirit, and cryed out, *Would God we had dyed in the Wilderneſs*; yet they ſang and rejoyced, *Exod.* 15.6. When a poor Sinner looks upon his ſins marching after his Soul, he dreads, and concludes, I ſhall periſh by theſe ſpiritual *Ægyptians*; but when once a Sinner comes to ſee his Pardon, he looks upon all his Sins with Joy, as being drowned in the Red Sea of his Saviours Blood:

Blood: Pray dwell upon that Scripture in the 5th. of the *Romans*, verſ. 11. *And not onely ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the Atonement* Oh it is th· Receiv ng the Atonement. that fills the Soul w th Joy unſpeakable, and full of Glory; The knowledge of your Pardon, it is That that will be influential upon all your Graces. *Mary* in the 7th of *Luke*, could not have her Pardon with dry Eyes: Grace will ſet your Love at work: Pardon of ſin, when you have the knowledge of this, it will ſet Faith, and Hope, and Patience at work; It will ſet all your Graces at work; And ſee thoſe pardoned ones in the 10th of the *Hebrews*, v. 34. *They took joyfully the ſpoyling of their goods; knowing in themſelves that they had in Heaven a better and a more enduring Subſtance.* They had a pardon Sealed in their boſoms, they knew that their Pardon was not onely Sealed in the Court of Glory, but likewiſe in the Court of Co·ſcience. *Rom.* 8. 34, and ſo to the end of the Chapter: *Who ſhall lay any thing to the charge of Gods Elect?* Where's the Devil, the Law, the Man, or the Angel? It is God that Juſtifies; Pardon of Sin is the great part of Juſtification; he challenges Sword and Famine; And *over all theſe*, ſaith he, *we are more than Conquerours*; what do they

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talk of this or that? we are above them, as we are juſtified and pardoned perſons; the knowledge of your Pardon is that which will make every bitter Sweet: And this is one Reaſon, why you have ſome Chriſtians, when great afflictions paſs upon them, they carry it with a ſpirit of Joy, of Courage, and of Triumph, even to admiration of others; while other Chriſtians, which have not the hundredth part of that ſorrow which *they* feel, yet they cry out upon the hand that is upon them, as if they had a ſtab at the heart, becauſe they do not know that they are pardoned; whereas a Chriſtian that knowes he is pardoned, *he* bears up Triumphantly over all Afflictions.

Again, the knowledge of your Pardon, is that which will make you dye in Peace, and Comfort, and Confidence: It is not any thing below this, that will enable a perſon to dye with Comfort, and Peace, and Confidence: How do many think when the King of Terrors knocks at the door! Oh how is every approach of Death terrible to them: It is like the hand-writing upon the wall, *Oh I muſt dye in an unpardoned eſtate.* But now the knowledge of this, that I am pardoned, will make the King of Terrors a King of Deſires; every Ache, every Grief, that are Deaths warning-pieces, what Melody will they make in the ears of a Chriſtian, that hath his Pardon in his Boſome!

ſome. There's no perſon that dyes with that ſettled Peace, as a perſon that is pardoned, and can read his Pardon, and hath nothing now to doe, but to goe to Glory, under a ſpirit of Joy and Triumph. Now do but conſider the high Advantages which will redound to you, if you ſhall be found to be a pardoned Perſon.

But you will reply upon me, and ſay, Truely Sir, we are willing to come to the Barre, we are willing to trye, and examine whether we are the Pardoned or no; we ſee there are high Reaſons, why we ſhould come to the Barre, and we are willing to it; but how ſhall we know, whether our Sins are pardoned or no?

Truely, I will goe as far as conveniently I can, in diſcovering of that: Would you know, whether you are pardoned or no? why then,

Firſt, If your ſins, as to the Reign and Dominion of them, be ſubdued, you are certainly pardoned. I beſeech you Friends mind this; For you need not get a Ladder to climb to Heaven, to ſearch the Records of Glory, but go down and ſee whether your ſins as in reſpect of Reign, be ſubdued. There is not a perſon on Earth, whoſe ſins in reſpect of Reign and Dominion are ſubdued but he is certainly pardoned. Let me clear up this by Scripture. *Micah 7. 18. Who is a God like unto thee, that pardoneth iniquity?* and, *he will ſubdue*

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our Iniquities; and where God pardons, there he ſubdues, as to Reign and Dominion, *Jer.* 33. 1. Pardoning Grace, and conquering Grace, as to the Reign and Dominion of ſin, alwayes goe hand in hand together, *Rom.* 11. 26, 27. compare with *Iſa.* 59. 20. When the perſon is pardoned, when God comes with pardoning Grace and turns away ſin, then the pardoned perſon turns from his ſins. Now where ſin is not in Dominion, there the perſon is a pardoned perſon.

But you will reply upon me, and ſay, Sir, I believe this is a great Truth, That where ſin is mortified, there it is blotted out; but how ſhall I know my ſins are blotted out in point of Reign? Firſt, If thy ſins be thy Burden, they ſhall never be thy Bane: If thou loatheſt and combateſt with them, and uſeſt the Means that God hath appointed to ſubdue them: Look but in that little Book called, *A Cabinet of Jewels*, and that will greatly diſcover the Reign and Dominion of Sin unto you.

Therefore, my Friends, if the Lord does clear up this to you, that your ſins as to the Dominion of them are ſubdued, and mortified, goe away and rejoyce in this, you are a pardoned people.

Again, you may know whether your ſins are pardoned or no, by this, By that bleſſed change that hath paſſed upon you. All pardoned perſons

ſons are changed Perſons; we were all born Veſſels of Sathan, and lived long under his Territories, but now, ſaith the Apoſtle, You are *tranſlated into the Kingdom of his dear Son.* What a Change is this, to be changed from a Kingdom of Darkneſs, unto a Kingdom of Light, of Love, and of Holineſs! The pardoned perſon is a changed Perſon, 2 *Cor.* 5. 17.

Again, You may know whether your ſins are pardoned, by your Sovereign Love to God. Doſt thou love thy God above thy Luſt, above thy Relations, when they ſtand in competition with him; and love him above all things that are near and dear to thee? Doth Chriſt carry the day above all? If ſo, thou art certainly a pardoned perſon: No perſon loves Chriſt with a Sovereign Love, but the pardoned perſon. When the *Italian* Martyr was asked, Whether he did not love his Wife and Children, he anſwered, If he had all the world in his hands to give, he would give it to enjoy his Wife and Children; but Chriſt and his Truth was dearer to him than them all; he loved Chriſt with a Sovereign Love. And now my Friends, have you a dear intire love to all that you read Chriſt upon, the Day, the Wayes, the Ordinances, and love to the people of Chriſt; wherever you ſee the Stamp of Chriſt? Lord I cannot but love thee, thy Sabbaths

paths, and Ordinances, and Saints of Christ; though others persecute them, I see the Image of my Father upon them. If it be thus, that you doe love Jesus Christ with a Sovereign Love: And remember, no person on Earth does, or can love Christ with a Sovereign Love, but those whose Sins are pardoned. Now therefore if you love Christ with a sovereign love, go home as pardoned persons, wipe your eyes, and be no more sad, for your dear Saviours Blood hath satisfied Justice for your Sins.

Now then my dear Friends, how much does it concern us all, to trye and examine our selves, whether we be the Persons, as are pardoned or no, (what can be of higher Concernment to us in this world to know, than this?) to know whether we are a pardoned People, or no: Let me give you three Evidences, or Signs of Pardon of Sin, upon which every Believer may lay the weight of his pretious and immortal Soul.

The first in order is this: Such persons as endeavour in integrity to keep Covenant with God, and to walk in Covenant with God; These persons are pardoned persons, for it is certain, that the Covenant and the Forgiveness of Sin, goe hand in hand together in Scripture: And those that God hath joyned together, who may or can put asunder. *Jer.* 31. 33, 34? *But*

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this ſhall be the Covenant I will make with the houſe of Iſrael, after thoſe dayes, ſaith the Lord, I will put my Lawes into their inward parts, and write them in their hearts, and will be their God, and they ſhall be my people; for I will forgive their iniquities, and remember their ſins no more. A Covenant Intereſt, and a Covenant-walking with God, is a ſure Evidence that a mans ſins are pardoned, and blotted out by God. *For this is the Covenant that I will make with the houſe of Iſrael, after thoſe dayes, ſaith the Lord, I will put my Lawes into their minds, and write them in their hearts, and will be to them a God, and they ſhall be to me a People; for I will be mercifull to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.* All perſons in Covenant are pardoned perſons, Juſtified perſons; perſons whoſe ſins may *trouble* them, but ſhall never *damn* them; for they ſtand upon the foot of a Covenant of Grace, and God hath received them into Favour, and they ſhall be happy for ever. But I know pardoned perſons in Covenant will be ready to reply upon me, and ſay, Alas, we are every day breaking Covenant with God, every day we tranſgreſs the holy Covenant, we don't maintain and keep Covenant with God, as we ſhould, we cannot tell what to ſay of this thing of maintaining and keeping Covenant

nant with God, and walking in Covenant with God: My Friends, will you remember, that 'tis not the breaking of some Articles of the Covenant through infirmity and weakness, that any wayes makes null and voyd the Covenant that is between God and his people: If so, no man could keep Covenant with God, nor walk in Covenant with God one moment. If walking and keeping Covenant with God did necessarily take in such a gracious frame as not to sin God pardons the invincible infirmities and weaknesses of his Children, that doe and will hang about them. A person may break this Article, and the other, and yet the Covenant between God and Men holds good still, though particular Articles may be broken. Now where it is thus, that a person doth keep Covenant with God, and walk in Covenant with God, that person is a pardoned person. Therefore do not put off this Evidence, and say, This can't reach, for I am still transgressing the holy Covenant; hold there, for the Covenant holds good between God and thy Soul, though particular Articles be broken, thou art the person that walkest in Covenant with God, and accordingly thou mayest take this Comfort, Well my Sins are pardoned, for I do thus walk in Covenant with God. And that's a fourth Evidence of Pardon of Sin.

And fifthly, *Sincere Confession*, and *forsa-*

king of Sin, is a ſure Evidence of the pardon of ſin. I ſay, ſincere Confeſſion, and Forſaking and turning from ſin, is a ſure Evidence of the pardon of ſin: That man that confeſſes, forſakes, and returns from ſin, is a pardoned perſon. *Prov.* 28. 3. *He that covereth his ſins ſhall not proſper, but whoſo confeſſeth and forſaketh them, ſhall have mercy.* Iſa. 1. 15. 16, 17, 18. *Waſh you, make you clean, put away the evil of your doings from before mine eyes; ceaſe to do evil, learn to do well, ſeek judgement, relieve the oppreſſed, judge the Fatherleſs, plead for the widow; come now, and let us reaſon together, ſaith the Lord, though your ſins be as Scarlet, they ſhall be as white as Snow, though they be as red as Crimſon, they ſhall be as white as Wooll. If you be willing and obedient, you ſhall eat the good of the Land.*

Again, If thou art a perſon that is *effectually called*, thou art certainly pardoned: There is a two fold Call, An *external* and an *internal* Call: An *external* Call; *Many are called, but few are choſen*; (that's none of the Call;) Then there's an *internal* Call; now where a perſon is effectually and inwardly called, that perſon is a pardoned perſon. In *Rom.* 8. 30. you find there, that the Remiſſion of ſin, is a part of Juſtification. Now who are the perſons that are Juſtified? why the Called Perſons; and they ſhall be Glorified perſons; for there's

there's no breaking this golden Link. A person that is effectually Called, he hath hungrings and thirstings stirr'd up in his Soul after Christ: O I must have a Christ, I am undone for ever without a Christ; and this is an Evidence of effectual Calling. A man that is effectually called, he sets a higher price upon effectual Calling, than upon all the Glory of ten thousand Worlds. What are Crowns and Kingdoms, and Conquests, to effectual Calling? Therefore the Christian Emperour sets a higher value upon the being a Servant of Christs, than his being a Head of the Empire: And *David* he sets a higher value upon his being a Servant in the house of God, than his being a King in his own house. A man that is effectually called, he values it above all his own Contentments and Enjoyments; when you tell him of the Grandure of such and such, sayes the Called Person, What are all these to effectual Calling? for men may be Great and Graceless; and what is all the Glory, and Grandure and Gallantry of the Princes of the Earth, to effectual Calling? no Mercy like to this, of Effectual Calling, for to be called out of a state of Darkness, into a state of Light and Love.

Now my Friends, if persons are effectually Called, they are certainly pardoned; if the Lord hath effectually called you, he hath cer-

tainly pardoned you; therefore take the Comfort and the Sweet of the pardon of sin in your bosoms, and go home and bow before the Lord, onely take a word or two: If now upon tryal, you shall find any one of these Evidences of the pardon of Sin, so as you love your own Souls, do not question the pardon of your Sins, because it may be you have not the sence of all the Evidences of the pardon of sin upon your Souls; For he that hath one Grace in truth, hath every Grace; and that person that hath but one of these Evidences of pardon, it may be made evident to him, that he hath all these Evidences, and that his sins are pardoned; therefore maintain it to your dying day, notwithstanding all Objections, Temptations and Suggestions you may meet with to the contrary; yet remember that at such a time God did clear up the pardon of sin to your Soul, and then you had the comfort and sweet of it, and do not let your hold goe: Sathan may plunge you, and put you to question whether ever your sins were pardoned, but maintain it to your dying day, and under the sence of pardoning Grace live upon Free-grace, as if you had no sence of pardoning Grace; after all, oh live upon Christ, as if you had no sence of the pardon of sin: Bless God, and take the Comfort of pardoning Grace, but do not live upon it, but live upon what Christ has

has done, and ſatisfied, and prepared, and is now doing for you in the other world, as if you had not had the ſence of pardoning Grace in your Souls; Now take but this Rule, and take the ſweet of pardoning Grace. My Friends, conſider what high ſins were committed againſt God, in the 22, 23, and 24 *verſes* of this 43*d Chapter*, where my Text is, (*Iſa.* 43.25.) Very great Tranſgreſſions were committed, both in reſpect of Omiſſion and Commiſſion, yet ſaith God, *I am he that blots out all:* God will graciouſly pardon great ſins of his people, as well as ſmall; He will pardon ten thouſand Talents. The Propoſition lyes fair in the Text, I ſhall point at ſome things that may evidence this Truth, and give you the Grounds and Reaſons of this point, and lay down ſome Propoſitions concerning great ſins. *Matth.* 18. 24, 27. Here is a debt not of Pence, or Farthings, or Pounds, but of Talents, and ten thouſand Talents. *Melancton* upon this Text obſerves, that theſe ten thouſand Talents did amount to three Tun of Gold, a vaſt ſumme; why (ſaith he) *he forgave him ten thouſand Talents*; great Debts God pardons as well as ſmall. *Luk.* 7. 21, 22. *Acts* 2. 36. *You have crucified him, you have had your hands in his Blood*; yet in *Chap.* 3. *verſ.* 19. *Repent you therefore, and be converted:* Although you have had a hand in the murthering

of Chriſt; And what was the murthering of Chriſt? in compariſon, more than all the men in the world; yet as high a tranſgreſſion as the murthering of Chriſt was, there is pardoning Grace in God to forgive it. Again, take that one Text for all, and Hell it ſelf does not afford a more dreadfull black Bed-role of curſed ſinners, than are deſcribed in 1 *Cor.* 6. 9, 10. You have no leſs than ten ſorts of black Sinners, whoſe Souls were as black as Hell it ſelf: *Know you not* (ſaith he) *that ſuch ſhall not inherit the Kingdom of God?* ſuch a ſort of Sinners, ſo continuing, ſo living and dying, they were gone for ever; but in *v.* 11. *But ſuch were ſome of you.* There were then amongſt the *Corinthians*, that were given up to theſe ten ſorts of ſins; yet though your Souls by theſe high ſins were as black as Hell, Pardoning Grace hath made you as white as Snow: Should you knock at Heavens door, and ask, whether or no that *Manaſſeh*, who made the ſtreets of *Jeruſalem* to run with blood, who was a Sorcerer, a Conjurer, who made his Children to paſs through the fire, and was given up to what not; ſhould you knock at Heaven-gate, and ask whether *Manaſſeh* were not in the poſſeſſion of thoſe Manſions? the Anſwer would be, Yes, *Manaſſeh* is here: Should you knock again, and ask, whether *Abraham*, who was once an old Idolater, whether

ther he were in Heaven or no? The Anſwer would be, Yes, he is here: If you ſhould ask agen, whether *Solomon*, that was given up to ſo high Folly and Vanities, whether he were in thoſe Manſions of Glory? The Anſwer would be, Yes, he is here. If you ſhould ask agen, whether *Noah*, that was overtaken with drunkenneſs, was in Heaven or no? The Anſwer would be, Yes, he is here. If you ſhould ask agen whether *Lot*, that committed Inceſt with his own Daughters, were in thoſe Manſions of Glory? The Anſwer would be, Yes. If you ſhould ask again, whether *David*, that committed Murther and Adultery, were in a glorified Eſtate or no? The Anſwer would be, Yes. If you ſhould ask agen, whether *Peter*, that denyed his Lord and Maſter, and was given up to Curſing and Swearing at ſuch a rate, as you have read of him, whether he were in Heaven or no? The Anſwer would be Yes. I do onely point at theſe things, to ſhew you, that God will pardon the greateſt ſins of his people, Talents, as well as Farthings and Pence; ten thouſand Talents as well as pounds, for ſo the Text is to be underſtood; for this I ſhall referre you to the 22, 23, & 24, verſes of this Chapter. There you have very high ſins committed againſt God, yet ſaith God, *I am he that blotteth out your tranſgreſſions, and will not remember your ſins.*

But what are the Grounds and Reasons of this point? Why will God pardon great sins as well as small, ten thousand Talents as well as Pence and Farthings? There are great Reasons in the Case, I will hint at them that are most considerable:

First, God will pardon great Sins as well as small, because he *delights in Mercy*. *Micah* 17. 18. The heathens talk of their Gods, and *Papists* make a great deal of Noyse of their God, and of this Saint and that Saint; but is there ever a Sin pardoning God amongst them all? Is there a God to be found in the World whose Prerogative Royal is to pardon sin? *Who is a God like unto thee, that pardonest Iniquity?* and why? *because he delights in Mercy*. Affliction in Scripture is called Gods *strange Work*, as if God were out of his Element when he hath his Rod in his hand; See that in the 34th of *Exodus*, v. 6, 7. And therefore he will pardon great sins as well as small, because he is a God that delighteth in pardoning Grace; never did a Sinner take so much pleasure in sin, as God takes delight in pardoning Mercy; nor ever did God take so much pleasure in creating the World, as in pardoning of Sinners sins; And there are great Reasons for it; his Grace is most advanced, and Christ is most exalted, and his Righteousness and Satisfaction most glorified in Gods

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Remiſſion of the Sinners ſins, even of the Sinners greateſt ſins, as well as of ſmall Talents; That is, that he may arm poor Sinners againſt Deſpair: Deſpair, it makes a Sinner a *Magor-Miſſabib*, a Terrour to himſelf; and as *Auſtine* obſerves, Deſpairing Souls can turn to no place, but the terrors of his Conſcience follow him, from bed to board, riſing up or lying down, going forth or returning home, buying or ſelling, eating or drinking; now that the Lord may arm poor Sinners againſt that ſinning, that ſin of Deſpair, that of all ſins throws the greateſt diſhonour upon all the Attributes of God, and upon the whole Satisfaction of Chriſt, and gives Satan the higheſt advantage to triumph, not onely over the Sinner, but over Chriſt himſelf, he is pleaſed to pardon the greateſt ſins. Firſt Sathan labours to draw the Soul to great ſins; Why God is a God of Mercy: When he hath brought the Sinner to this, then he preſents God in his Juſtice, telling the ſinner that there's no help, there's no help for him, to Hell thou muſt, and to Hell thou ſhalt; and ſo labours to work the ſinner to Deſpair. Now that the Lord might arm the poor ſinner againſt all Temptations to Deſpair, he pardons the greateſt Sinners.

And thirdly, God pardons great ſins as well as ſmall for the honour and glory of Chriſts Satisfaction; nothing commends the Satisfacti-

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on of Christ, like the ten thousand Talents which God forgives. Little sins, small sins, give but small Commendations to the Satisfaction of Christ; But great sins, high sins, they set the Crown of Honour and Glory upon the Satisfaction of Christ: Oh the excellency of that blood, the vertue of that blood, the worth of that blood, that can wash off not onely the smallest sins, but the greatest sins; that can give Divine Justice the utmost satisfaction for ten thousand Talents. And,

Fourthly, God will pardon great sins, as well as small, why? I answer, for the Advance of his own Honour and Glory in this World. By this God gets a Name, he advances his own Honour and Glory, and the greater the sins are that God pardons, the greater glory God gets in the World: *Who is a God like unto thee, that pardoneth iniquity*, Micah 7. 18. Now mark why God will do this. *It shall be to me a Name*, to get my self honour and glory in the Nations round; and in order to that, I will pardon all their sins, small and great, whatever they are, as to their Number and Aggravations; when the Nations shall see what a sin pardoning God I have been, every one will be wondering and admiring and praising of this God. And that's another Reason.

Fifthly, God does it, that he may have some among the Sons and Daughters of men that may

may love him with a ſpecial Love. And indeed, there is no love below a ſpecial Love, that is worthy of God; Now that God might have ſome to love him with a ſpecial Love, he pardons great ſins as well as ſmall. *Luke 7. She loved much, becauſe much was forgiven her:* God had a deſign to have a ſpecial Love in her Soul, in order to which, God forgives her who was a common Whore, and poſſeſſed with ſeven Devils; yet if any one ſhould ask at Heaven gate, whether *Mary Magdalene* was there or no? the Anſwer would be, Yes: And there's nothing raiſes a poor ſinners Love to God, like the ſence of the pardoning of great ſins. Oh hath God pardoned my great ſins, and ſhall I put him off with the Milk of my Love: Oh but let the Cream of my love run out to that God who hath pardoned my great ſins as well as ſmall. And,

Sixthly, God pardons great ſins as well as ſmall, in order to the encreaſe of Sathans Torments; and there's nothing that contributes ſo much to the encreaſe of Sathans torments, as this, that God is pleaſed to pardon great ſins: to pardon any ſinner, is an addition to his torments; For he envyes every drop of Grace that God gives, every ſmile of his Countenance, and every Kiſs of his Mouth, and every embrace of his Arms, and every ſecret Whiſper, *Be of good chear, thy ſins are pardoned:*

doned: The more the Lord abounds in his pardoning Grace, the more it addes to Satans Torments: Muſt theſe be pardoned, and I for ever damned? Some think the Devils ſin was but a Thought, ſome think their ſin was Pride, ſome think it was Diſcontent with their preſent Eſtate; But alas, what are theſe, compared with thoſe ſins that the great God pardons. And,

Seventh'y, That all Cauſes may be taken away from the greateſt Sinner, when God ſhall come to Judgment; that they may be found ſpeechleſs in that day, when they ſhall come to Judgment: Why did you not turn to me? why did you withſtand the Offers of Grace? Why Lord we were very great ſinners, and we thought there was no Mercy for ſuch as we. What, ſays God, is there any thing more clear in all my Book than this, that I have delighted to pardon the greateſt Sinners? No, no, had you been broken off from your ſins, and given up your ſelves unto me, you had been ſaved. Come out *Manaſſeh*, was not you a perſon that made the Streets of *Jeruſalem* to run with blood? Yes Lord. Sinner then what ſay you, here's an inſtance of my Grace? Oh, how confounded will the Sinner be at that day! In *Math.* 22. we read there of one ſeen at the Feaſt, which had not on the *Wedding-garment, and he was*

ſpeechleſs.

ſpeechleſs. This is that that will ſtrike the Sinner ſpeechleſs in the great and dreadfull day; That God has pardoned great ſins as well as ſmall, and ſo left the Sinner without Excuſe.

And thus I have given you an Account why the Lord will pardon great ſins as well as ſmall. The next thing propoſed for the further opening of this, is, To lay down ſome Propoſitions about great ſins. I am not ignorant, that I may ſpeak to the Conſciences and Caſes of ſome Perſons, in the handling of this Truth. What great ſinners have ſome Saints been before Converſion! and what great ſinners have ſome Saints been after Converſion! Scripture abounds with Inſtances of both hands. But will you pleaſe to give me leave to lay down ſome Propoſitions concerning great ſins, partly out of a deſign to give Satisfaction, as well as to clear our way to what is behind.

The firſt Propoſition is this, *That all ſins are pardonable, even the greateſt of ſins, the Sin againſt the Holy Ghoſt excepted.* Matth. 12, 31. *All manner of Sins and Blaſphemies ſhall be forgiven*: And ſet this aſide, inſtance in whatever ſin you will, and God hath given under his Hand, it ſhall be pardoned. I know among many weak Chriſtians, and others, there are Diſputes, whether a Child of God can fall into this ſin or no; I ſhall not diſpute that. What ſin is there almoſt that you can

lay

lay your finger upon, that some of the most eminent Saints, both before and after Conversion have not fallen into?

A second Proposition is this, *That there is not the highest sin that a Believer can fall into, that can reduce him into an estate of Non-Justification, into an unpardoned estate.* There's no sin can reduce him into an estate of Non-Justification. I take no pleasure to repeat what sins the People of God have fallen into, for they are onely Warnings from God to us, to look to our selves, and to watch, and to stand fast, and to endeavour to keep our Ground: For if such Cedars have thus fallen, what may not such poor shrubs as we are, fall into? And that when a person is worsted, he may not despaire, the greatest sins a Believer can fall into, can never reduce him into a state of Non Justification. *Psal.* 37. 34. *Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand.* My Friends, if it were possible for a Believer to fall into a state of Non Justification, then he may fall into a state of Condemnation, which is impossible for him to doe. *Rom.* 8. 1. *There is no condemnation to them that are in Christ Jesus.* If a Believer might fall into a state of Non Justification, then he must fall under the Power and Dominion of sin, which a Believer cannot doe. *Rom.* 6. 14. *For sin shall not*

have

have dominion over you. You are not under the Dominion of ſin; whileſt the Soul poſſeſſes it, it mourns over it, conflicts with it, and would fain be rid from it; It may trouble that ſoul, but it ſhall never damn that ſoul: God never did, nor never will throw that man into Hell for ſin, to whom ſin is a Hell in this World.

Another Propoſition is this, *There is a ſinfull looking upon great ſins.*: Mind it eſpecially you that are ready to fall under Deſertions, even to deſpair under the ſence of great ſins; mind it, *There's a ſinfull looking upon great ſins.*

But you will reply upon me, How ſhould a perſon know that he looks ſinfully upon great ſins? I'l tell you how.

Firſt, Whoever ſo looks upon his higheſt and greateſt ſins, as ſurpaſſing the free and rich and ſovereign and glorious Grace of God to poor ſinners. The ſins of *Babylon*, which are the higheſt expreſt in Scripture, they reach but as high as Heaven; but the Mercies of God are above the Heavens; And therefore, when a perſon ſhall look upon his high ſins as ſurpaſſing the Sovereign, and free and rich and glorious Grace of God, he looks now upon his great ſins ſinfully: Were thy ſins ten thouſand thouſand times more, Sovereign Grace can pardon them all; and there is ver-

tue

tue in the blood of Christ, to pardon and wash them all away; Christ draws the red line of his blood upon the blackest Tragsgressions that ever were committed. And,

Secondly, A person when he looks upon great sins sinfully, it is when he looks upon them so, as that the sight and sence of them keep Christ and his Soul asunder; this is a sinfull looking upon great sins: The great design of God in bringing the sinner to the sence of sin, is to bring him unto Christ; but when it keeps the Soul off, Oh I dare not look to Christ, thou dost now look upon thy great sins sinfully; when a person looks upon his great sins so as to cause a further distance than formerly between Christ and his Soul: There was a time when Christ and he was neerer to a Close, and to a Resignation of himself to Him; but now the Soul is further than ever from resigning and giving himself up to Christ. What, should I close with Christ, who am a poor lost and undone Creature? Oh the greatness of my sins! Now you sinfully look upon great sins. And,

Thirdly, You sinfully look upon great sins, when your looking on them does hinder you in the general Duties of Religion; this is a sinfull looking upon great sins; when this unfits thee for the general Duties of Religion.

Again, When thou so lookest upon great sins,

that

that thy looking upon them, unfits thee for the particular Duties of thy Calling and Place wherein God hath ſet thee: As the man cannot hear and pray, and meditate, ſo the man cannot manage the Duties of his Calling; he cannot manage the Duties of his place; as an Husband, as a Magiſtrate, as a Miniſter, as a Chriſtian in his reſpective place; This is a ſinfull looking upon great ſins; whenever this Chriſtian comes to himſelf, he muſt weep over this, and ſigh over theſe Sighs, and grieve over theſe grievings: He muſt do it

And again, then a perſon looks ſinfully upon great ſins, when it impairs the Health, and Strength, and Activity of his Outward Man. My Friends, godly Sorrow is no Enemy to this Body of ours; but when Perſons ſhall ſo pore upon their great ſins, as to deſtroy their radical Moyſture, to burn up their vital Strength, to reduce themſelves to an Anatomy, as ſome have done; this is a ſinfull looking upon great ſins. And,

Seventhly, When a perſon ſo looks upon great ſins, as to unfit him for Sufferings: He can't bear the Crofs of Chriſt; he cannot encounter with ſufferings for Chriſt; he cannot give a witneſs, by ſuffering for Chriſt; he cannot bear a Reproach for Chriſt: This is a ſinfull looking upon great ſins.

And laſtly, A Perſon looks upon great ſins

ſinfully, when he ſo looks upon them, as that he can take no Comfort in great Comforts, and Mercyes, and Enjoyments. God hath bleſſed him with many a great Mercy, and Comforts and Enjoyments; with Health, with Riches, with a gracious Yoak-fellow, with hopefull Children, with a fair Eſtate, with a comfortable Habitation; but the man can take no comfort in all his Comforts; the man is ſo poring upon his great ſins, that it takes off the ſweet of all his Mercies; this is a very ſinfull looking upon great ſins. O my Friends, God expects and looks that perſons ſurrounded with Mercies, ſhould walk comfortably and chearfully, under the enjoyment of them. And it is a glory to God, to walk with a holy chearfulneſs, mixt with a holy ſeriouſneſs, under all our outward Enjoyments. There is a ſinfull looking upon great ſins, and when a perſon doth ſo, he may know it by theſe ſeven particulars before ſet down.

Another Propoſition is this: *The greateſt ſins that a Believer, a pardoned perſon does or can commit, can make no ſubſtantial change in Gods Affections towards him.* And mark how I evidence this to you.

Firſt, God, before he ſet his face upon us, before he let out his Love and Heart to us, did foreſee all our ſins, all our Vileneſs and Baſeneſs, all our Corruption and Unrighte-

ouſneſs;

ouſneſs; yet this could no wayes hinder his Love; ſaith God, *Here I will love, and with theſe ſouls I will dwell*; though he did in his infinite wiſdom and fore-knowledge, fore ſee what ſins of Omiſſion and Commiſſion, the pardoned perſon would be guilty of, yet nothing would hinder him; therefore, when they ſhall be committed, then they ſhall no wayes hinder the ſubſtantial part of Gods Affections. And.

Secondly, The greateſt ſins that a Believer can fall into, they can make no ſubſtantial change in Gods Affections, becauſe *God loves him with an Everlaſting Love*, Jer. 31. 3. & *Rom.* 8. v. *ult.* None of thoſe things, either Sword, or Devil, *&c.* that can ſeparate between the Love of our God, and our Souls.

And Thirdly, Becauſe *God is entred into an Everlaſting Covenant with them.* This was *Davids* Cordial under his ſins. *Pſal.* 2. 23. & *Jer.* 33. 40. Let *Papiſts* and *Arminians* ſay what they will about Falling from Grace, ſayes God, *I will put my fear into their hearts, and they ſhall not depart from me:* For this is the Glory of the Covenant of Grace, that God in this Covenant does not undertake for himſelf, but for his Seed, for all his People: In one place, he commands them *to love him*, and in another place, he ſaith, *they ſhall love him*: and ſo in other places of Scripture; in *Ezek.* 36.

25, 26, & 27. There is the ſtanding Butt and Byaſs of a Chriſtians Soul, it is towards God when he is at the worſt; take him as to his Courſe, for particular faults, he may have his ſinfull Joggings; as the Compaſs, this way, and that, it ſtill points Northward. 1 *John* chap. 3. v. 4 He makes not a Trade of Sin, ſin is not his Courſe, his way and buſineſs; and that is another thing.

But my Friends, that you may not ſurfeit on the Dainties of Heaven, and on the Sweetneſs of the Goſpel pray will you remember and take in this Counſel; That though the ſins of Believers, make no ſubſtantial change and alteration in Gods Affections, yet they will make a change and alteration in Gods Diſpenſations towards his People: If you will be bold with ſin, it will make a change of Gods Diſpenſations to you. Look among all the Patriarchs and Prophets, though their ſins did not make any Change in Gods Affections, yet they did in his Diſpenſations towards them; they ſhall feel the Rod Gods Rebukes, and Chaſtiſements. And pray take this Reaſon, why, though the greateſt ſins of the People of God make no ſubſtantial change and alterat on in Gods Affections, yet they will in his outward Diſpenſations. *If my people ſin againſt me, &c.* Mind the Reaſons. Firſt Becauſe that the ſins of his People, they are againſt the ſtrongeſt

ſtrongeſt beams of *Light*; *You have I known* (ſaith God to the People of *Iſrael*) *of all the Nations of the Earth, therefore I will puniſh you*: Though other great ſinners may eſcape, yet I will be ſure to puniſh you. And Secondly, The ſins of his People they are againſt the bowels of *the greateſt Love*, and *tendereſt Compaſſions* of God. And Thirdly, Becauſe they are againſt the *neareſt* and *deareſt Relation*, God ſtanding in the Relation of a Father, of an Husband, and of a Friend towards them. Fourthly, Becauſe they are againſt the *higheſt hopes* and *Expectations*. There are none that hope and expect ſuch things, as Gods Children, for ſuch an Inheritance, for ſuch a Crown of Life, of Righteouſneſs and Glory, and of Immortality. None that hope for ſuch things as his Children. And Fifthly, Their ſins of all ſins do moſt *ſtumble* and *ſtagger weak Chriſtians* them that are coming on, that are looking Heaven-ward and Chriſt-ward. Therefore, though the greateſt ſins of Believers make no change and alteration in Gods Affections, yet they will in his outward Diſpenſations; inſtead of Comfort, expect to meet with ſuch Tryals as are ſuitable to thy ſinning againſt him.

Another Propoſition is this; *When a perſon falls under the ſight, and ſence, and apprehenſion of great ſins, Oh his great work ſhould be,*

to run to the Satisfaction of Christ, to run to the Blood of Christ, to the Free Grace of God. It is usual with Christians, presently they run to their Prayers, and Tears, and Sorrowes, and here they take up, and rest: Prayer is good, Tears are good, (*Hearken to the voyce of my Tears*, saith the Prophet,) and Sorrow is good; Ay, but if you come to take up your resting place here, you are gone: Therefore, whenever you are under the sight and sence of your greatest sins, run to Gods Sovereign Grace; *Lord, I am a great Sinner, but there is Sovereign Grace in God.* As you love your Souls, your Peace, your Comfort, your Satisfaction, run to nothing as a City of Refuge below the Satisfaction of Christ. Oh Pray, and Mourn (it becomes you) but let none of these be your Resting-place, but Christs Satisfaction. When God gives a Pardon, he gives a general Pardon, and that because all the sins of Gods People are imputed to Christ, and charged on Christ, as their Surety; and therefore it stands with Divine Justice to pardon them all. *Heb.* 7.22. *Jesus was made a Surety of a better Testament.* Now Christ standing as our Surety, God the Father hath charged all our sins upon him, not one, or a thousand, but *all* our sins; *For he has made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him.* Isa. 43. 7, and so on: *All we like sheep*

have

have gone astray, we have turned every one to his own way; the Lord hath laid on him the Iniquities of us all: And therefore when God comes to pardon sin, he doth it generally, totally and universally, because the Iniquities of them all are cast upon him; for it is not Justice for God to come upon us, when Christ hath payd our debts. And that's another Reason why God pardons fully, when he pardons sin: He doth it fully and universally, because Christ hath suffered as much as all our sins deserved; our sins have not been onely charged upon him as our Surety, but he hath suffered to the height what all our sins have deserved of Justice: *For Christ hath delivered us from the Curse of the Law, being made a Curse for us.* The Curse of the Law comprehends all; we were liable to all the Torments, and it concerns the Justice of God to look to it, that Gods People are discharged of all; not of this and that particular sin, but of *all*; because Christ hath suffered for all sin, as much as our sins did require at the hands of the Father. Why did he shed his Blood, but for the Remission of all sins? *Eph.* 1.7. *By whom we have Redemption through his blood, according to the riches of his Grace*: And therefore, the Lord, when he comes to pardon, he pardons all; *I have found a Ransom for all*, saith God; you talk of this and that sin, Come, come, (saith God) I discharge all. I have found enough in my

Sons blood, to discharge all, and therefore I pardon all.

Again, God doth pardon sin, because of the *Motives* within him, and without him, that lead him to pardon any sins and to pardon *all* sins. What are those Motives *within* God? the are nothing but his free Grace, and his loving kindness, and rich Mercy. What are those Motives *without* him? they are, the Sufferings of his Son, he hath suffered for *all*; and on the account of his suffering, *all* is discharged, sins of Omission, and sins of Commission, sins against the Law, and sins against the *Gospel*, and sins against *Grace*: Therefore God he pardons all.

And lastly, Why God when he pardons sin, gives a general pardon, it is drawn from that near and dear Relation that he is in with his People: Why, he is a *Father*, and a Father passes by all the Offences of a Child; he doth not pardon one, this or that sin, and revenge himself for another; No, he stands in the Relation of a Husband, that passes by, not some, but all. And thus I have given you the Grounds and Reasons, *Why the Lord when he doth pardon sin, he pardons all*; he gives a general Pardon. 1 *Pet* 3.8,9. *Be ye all of one mind, having compassion one of another; be pitifull and courteous, not rendring evil for evil railing for railing, but contrariwise blessing.* Now will God give us a Rule to walk by, and will he fail of it himself?

self? No, no. And so I have cleared this Truth to you. That when God pardons sin, he gives a general Pardon; he does not only pardon some, but all: Oh then what encouragement is here to come to Christ! when thou dost sin, then thou dost stand trembling; What so often to sin to prophane the Lords Day, to lye, to cheat, to swear so to sin so often, God will not pardon. Hold Sinner, where God doth pardon, he pardons generally and universally, and therefore here is encouragement to come unto Christ: Hast thou been drunk never so often, and playd the Adulterer never so often yet here is encouragement enough to come to Christ, to leave your sins, and to cast them from you, and Repent and come and accept of a general Pardon: Sinner, do but come in and the general Pardon will be thrown thee; but know, if thou stand out against it, this will be your Condemnation at last, that it was proffered you, and you refused and neglected it. And know Sinner, if thou dost stand off from a general Pardon, there's no worm like this, I had a general Pardon proffered me, and I would not have it, I slighted it and turned my back upon it; Oh sinner look to it, if thou refuse it, my Pardon when offered thee, then thou art undone to all Eternity. But my Friends remember, what Love is this, that God should pardon all your sins! And the more this is rooted in your Souls,

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the more it will make you to ſet a high value and price upon the perſon of Chriſt, and the Sufferings of Chriſt: There's no man ſets ſo high a price upon the Perſon of Chriſt, as the man that doth believe this Truth, That when God pardons ſin, he pardons all, he doth it generally. Oh, (ſaith the Soul) the Excellency of Jeſus Chriſt! Oh the tranſcendency of his Sufferings! what Excellency is here in theſe Sufferings of Chriſt, to work a general Pardon, a Pardon for all my ſins! There's nothing will make you to eſteem Chriſt more, than this Truth rooted in your Souls; and therefore labour to get it well rooted there. Nothing will contribute more to your inward Reſt and Peace, and Quiet, than to have this Truth fixed in your Hearts, *That when God pardons ſin, he pardons all.* Sayes the Soul, 'Tis truth, I have ſinned againſt God thus and thus, but the Lord hath given me a general Pardon, and this quiets me. Therefore, as you would have peace, and quiet, and reſt within, labour to have this Truth rooted in all your Souls: This is that which will advance your inward Joy and Comfort. We live in ſad times, the Anger of the Lord is great againſt us; but in the midſt of all, what Joy may a Believer take! but there's nothing doth advance his Joy more than this, That where God gives a Pardon, he doth give a general Pardon; and this will bear up our

hearts.

hearts. If this doth not raiſe a Spring of Joy in the Soul, I know not what will; therefore let this be rooted in your Souls. I ſpeak to Believers, that it may be more rooted in them. The Devil may tempt to deſpair, but plead Gods general Pardon; He may ſay, God will not forgive your great ſins: How, Sathan? ſtay, hold, where God pardons ſin, he pardons univerſally, he gives a general Pardon, and therefore I will not incline to thy Temptations; and ſo labour to get and live in the Faith of this Truth, that it may keep you from Temptations, that the Devil is ready to lay before you. You may ſay, The Lord doth pardon all ſins of Commiſſion and Omiſſion, run them as high as you may or can. And this is a great help againſt Temptation.

Again, Conſider, it will be a ſingular Means to *make you willing and ready to dye.* There's nothing doth it more; when the Glaſs is out, and the Sun ſet, to make a Soul with *Simeon* to ſay, *Lord, let mine eyes ſee thy ſalvation*; and with the Spouſe, *My Love, why doſt thou ſtay ſo long.* When the Lord hath pardoned the Sinners ſins, he is apt to crye out, Here's a great ſin; Aye, but (ſaith God) here's a great Mercy, and a great Truth; here's a general Pardon for all thy ſins; and there's nothing doth take up more the Terrors of Death, and the dread of appearing before the Lord in Judgement.

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The Soul saith, After Death comes Judgment, and how shall I stand in Judgment before the great God? How? very well having thy pardon Sealed, thou shalt be accepted of God by Christ. And this will take away thy fears and still thee when thou comest to dye.

Again, Consider, the more this is rooted in your Souls it will make you with more Boldness and Confidence to come to the Throne of Grace: There's nothing so more contribute to this: You may say, 'Tis true, I am vile, I am a great sinner, I cannot number up my sins, and my iniquities, in Duties, and after Duties, but the Lord hath given me a general Pardon of all, and therefore I may come with confidence to the Throne of Grace. *Heb.* 4 last, *Let us therefore come boldly to the throne of Grace, that we may obtain mercy, and find grace in the time of need.* There is nothing doth make a man come with more boldness to the Throne of Grace in all his Distresses, than this, *The Lord hath pardoned all my sins*; nothing does more contribute to a great familiarity with God, than this, carrying it in Prayer, as if discoursing with a Friend. Now let these Arguments prevail with you to consider of this, and labour to live in the Faith of this Truth, *That where God pardons sin, he pardons fully, totally, and generally.*

Again, God will not *remember* the sins of *pardoned persons.* This is a usefull point, and not

usually

usually spoken unto. *I will* (saith God) *forgive your iniquities.* Jer. 31. 34. *They shall no more teach every man his Brother, saying, Know the Lord, for they shall all know me from the least to the greatest of them, saith the Lord; For I will forgive their Iniquities, and I will remember their sins no more: The sins of* Israel *and of* Judah *I will not remember in those dayes. And at that time (saith the Lord) the Iniquities of* Israel *shall be sought for, and there shall be none; and the sins of* Judah, *and they shall not be found, for I will pardon them whom I reserved,* Jer. 50. 20. *Have I any pleasure at all that the wicked should dye, saith the Lord God, and not that he should return from his wayes and live?* Now when a Soul returns to God, *all his Transgressions that he hath committed, shall not be mentioned unto him, in his Righteousness that he hath done, he shall live,* Ezek. 21. 22. No, God will not mention this and that Iniquity to him; though he has been proud, and what not? *I will remember his sins no more.* Heb. 8 12. *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.* As I am Truth it self and cannot lye, I will pardon their sins, and their Iniquities will I remember no more. God can as well falsifie himself, as forget himself. I remember Them, but I will not remember their sins any more. Thus you see the most

wicked

wicked have been brought in to God; though they have ſtood as a Barre againſt God, yet he will not remember their ſins: For he is a ſin-pardoning God, for his own Name ſake. Now pray obſerve, we have ſix or ſeven places to prove this: He will not remember thy ſins, when thou art every day with a mournfull heart remembring of them thy ſelf. Now when a perſon is ſo led forth, God gives him ſuch a forgiving frame of ſpirit, as to forgive others. It is God that ſits in the High-Commiſſion Court of Heaven. *Pſal.* 77. verſ. 2. *He ſhall judge the People with Righteouſneſs, and the Poor with Judgement.* This is his Seal; *God will never impute their Iniquityes unto them.* There are a ſort of People God has in the world, that he will not charge ſin upon; By his eſpecial Grace to his pardoned People, he will never remember their ſins, ſo as to inflict Judicial wrath upon them. 'Tis true, God has, and does, and will afflict his people for their ſins, but he will never inflict Judicial wrath upon them, he will not pour one drop of it into their Cup; No, not one drop of that wrath ſhall fall upon a Believer. All the Afflictions which God ſends upon a Believer, are but the Products of his Love. *Rev.* 3. 19. *As many as I love; I rebuke and chaſten; be zealous therefore and repent.* Again, by Gods afflicting his People for their ſins, they come to know

know they are his Children. *Heb.* 12. 6, 7. *For whom the Lord loves, he chaſteneth, and ſcourges every Son he receives. If you endure Chaſtiſement God deals with you as with Sons; for what Son is he the Father chaſtens not? Yet I have ſworn, I will not be wroth for ever.*

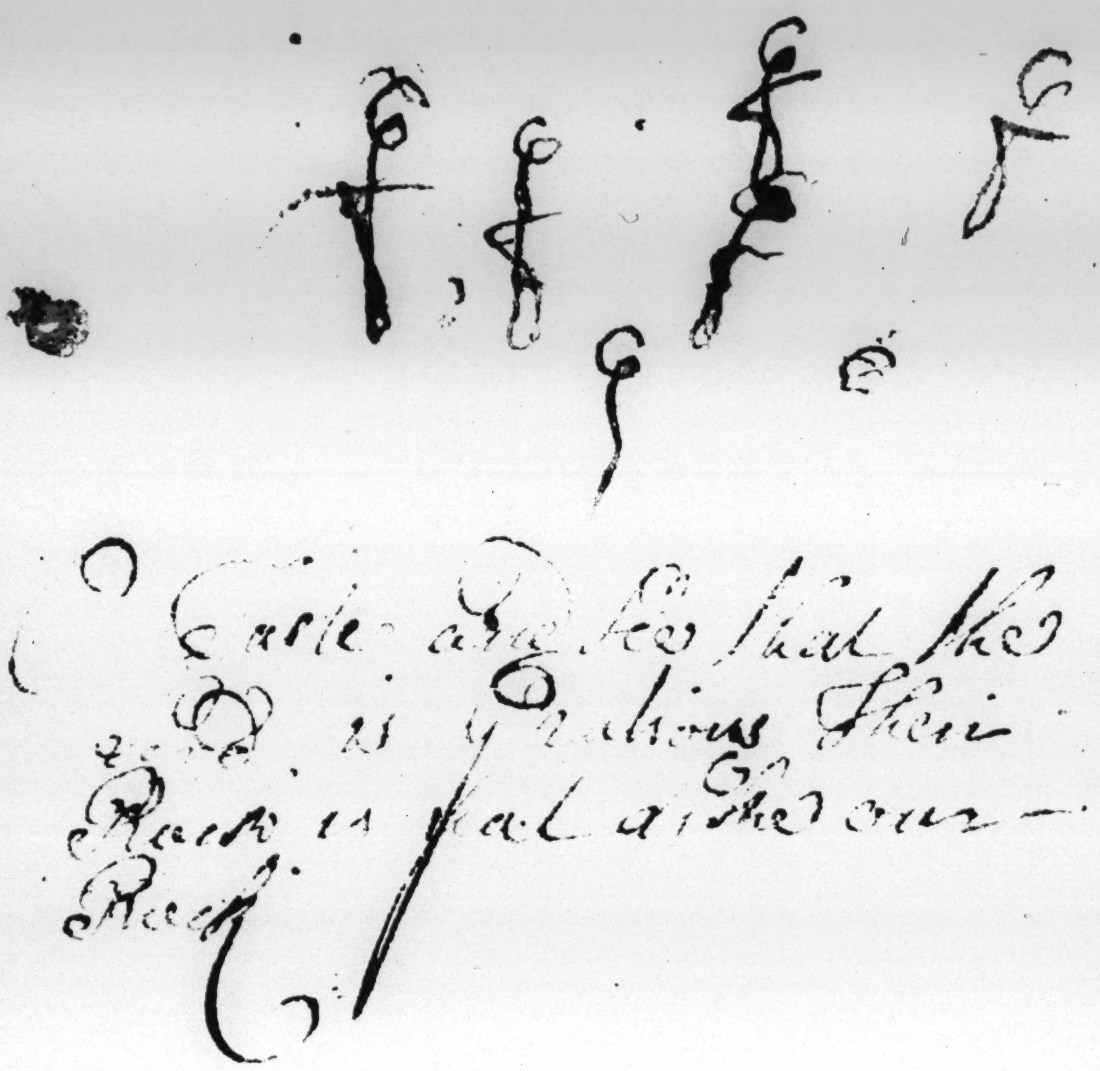
Again, God will not remember the ſins of his People, ſo as to *aggravate* them. All you that are Chriſtians, goe along with me, and do not upbraid one another with your ſins, for God will not upbraid the pardoned perſon with his ſins. Read that in 1 *King.* 15. 5. Though God charged *David* with the murthering of *Uriah* the *Hittite*, yet, ſaith God, *Goe, ſay to* David, *I will paſs by the ſin of* Bathſhebah; But onely in the matter of *Uriah*, *Thou haſt murdered him*; and yet *David* had turned aſide in many other wayes; but God throwes a Mantle over all. You are apt to remember one anothers ſins, and upbraid one another with them, out of the pride that is in your hearts, but take heed of ſo doing; for God won't remember the ſins of his People, to upbraid them. You were once proud; Aye, but I will not upbraid them with their ſins any more; that is, upbraid them ſo as I did before a work of Grace was ſtampt upon their Souls.

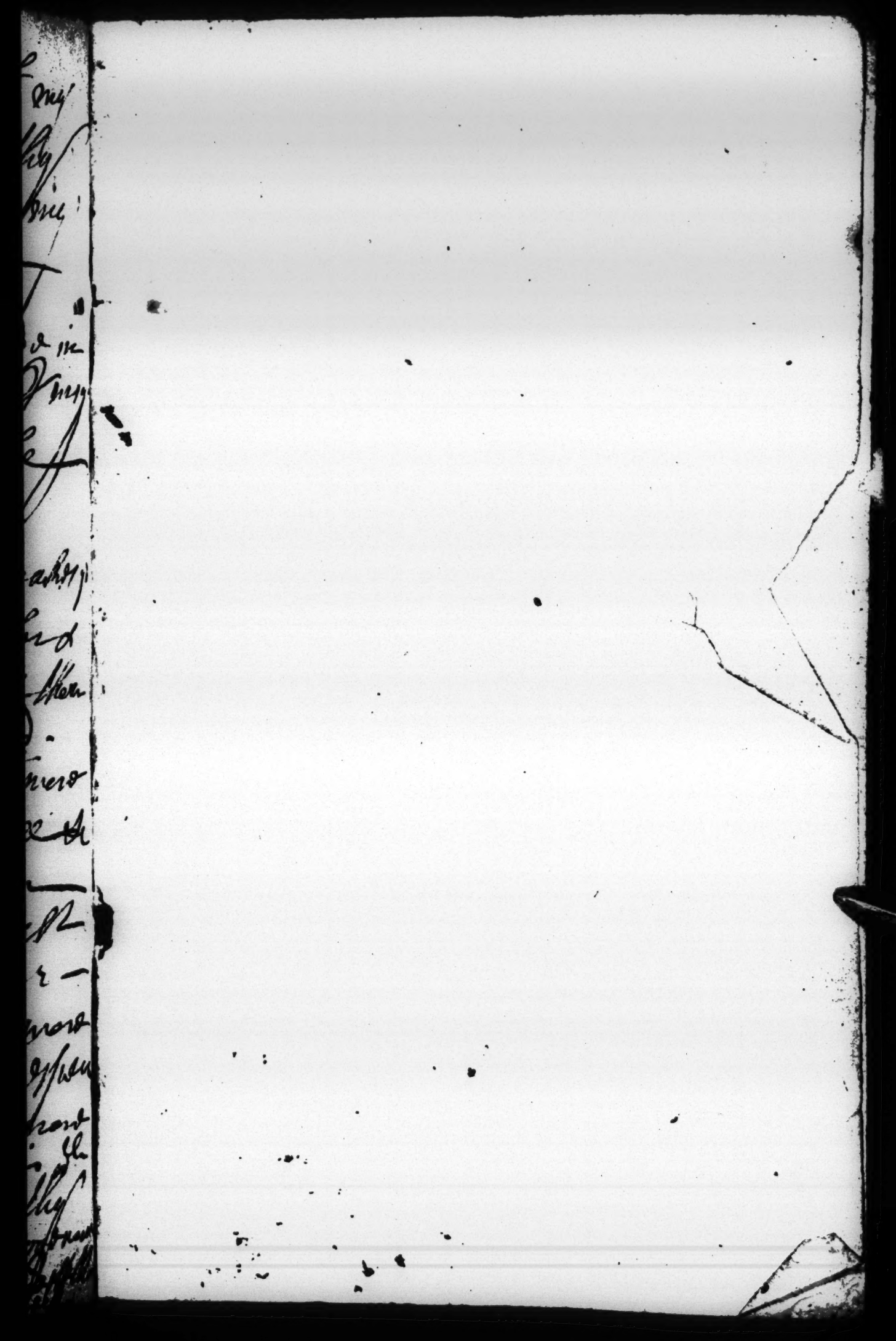
And thus you ſee, God is pleaſed to pardon

Great

Great Sins, as well as Small, becauſe he delights in Mercy; and his pardoning of great ſins, ſets a Crown upon the head of Chriſts Satisfaction. Ah, (ſayes a poor ſinner) If God ſhould forgive all my ſins but one, that would for ever condemn me. Ay, but (ſayes God) *I will remember thy ſins no more*, they ſhall all be blotted out: *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things*, Rom. 8. 32. Oh my Friends, God thinks nothing too good for his Children. *Pſal.* 84. 11. *The Lord God is a Sun and a Shield, the Lord will give Grace and Glory, and no good thing will he withhold from them that walk uprightly.* And thus my Friends you ſee, God will never remember the ſins of Pardoned perſons, ſo as to ſtop the ſtreams of Mercy from them.

FINIS.





Gano gradono

Gano gradono